

The Bombay Guardian.

VOL. XIV.—NEW SERIES.]

SATURDAY, MARCH 28, 1868.

[No. 4

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The minimum for taxation under the new License Act is Rs. 500 of annual profits. Taking the average of each range the rate of taxation is about one per cent, and is just as great for the man earning Rs. 500 as for the man who earns a lac yearly. We do not admire the principle.

—There was an immense gathering on Tuesday to hear Baboo Keshab Chunder Sen. He spoke very strongly of the 'detestable retrogression' of our Bombay Reformers, and in the strain of a Prophet asked how long they would halt between two opinions. A good many, no doubt, sought in their hearts to evade the force of his appeals by the question, Where are thy credentials, oh Prophet? We trust that good may come from this visit. Christians should pray earnestly for this earnest and talented Bengallee, that he may be guided into all truth.

—The monthly expense for transports and coals for the Abyssinian Expedition, cannot be less than half a million stg. Ministers must give up their estimate of three or five millions for the cost of the Expedition, and adopt one of eight or ten.

THE Annual Exhibition of the Free General Assembly's Institution will be held in the Institution Hall, (entrance from Khetwadi) on Monday next, at 4 p. m. The Hon. Alex. Brown will preside.

WE have heard with no little interest of a cure for leprosy said to have been discovered by our worthy fellow-townsmen, Dr. Bhau Daji, and employed by him with remarkable success. The thing has been brought specially to our notice by the fact that there are some among our Native Christian friends who are afflicted with this terrible disease, and one of them a Pastor, endeared to all who know him, is about putting himself under Dr. Bhau Daji's treatment. Scepticism is met by the fact that there are persons in Bombay enjoying excellent health, who some time ago were completely under the power of this disease, and who owe their recovery to the treatment of Dr. Bhau Daji. He has been for years making a study of this disease we believe, and seeking a remedy. He found one, and used it; after a while he was inclined to doubt its efficacy; but one of his patients persisted in taking it for a considerable length of time and was cured by it; and then it appeared that the virtue of the medicine was only realized after a prolonged use of it. It will be a matter of unspeakable thankfulness to Him from whom cometh down every good and every perfect gift, if it should be fairly established that this loathsome disease is no longer incurable. It is well that this remedy is offer-

ed by one whose disinterestedness and generosity are beyond question. We believe that no very great progress can be made in medicine any more than in other arts, without a certain measure of empiricism. There must be experiments made with untried things; of course they must be made by men who are well acquainted with man's physical system, and must be made by men of sound judgment. We want a good deal that mere conservatism and medical orthodoxy cannot give us.

THE following extract is from a private letter dated Zoulla, February 24th:

"I was not aware till now that flogging was allowed to such an extent under martial law. You can form little idea of it unless you were an eye witness, but I can assure you that some of the scenes I have witnessed are most harrowing. To give you a few examples. On last Monday morning there were eight Ship Captains flogged in the bazaar for being found drunk the previous evening by the bazaar guard. A Bakery clerk received 50 lashes the other day for striking a sergeant. After receiving the lashes he was taken to the Commissariat Office, carried by coolies, for orders. He presented a frightful spectacle, his back cut up in streaks from which the blood oozed out, filling the channels between them."

What is there so very sacred about the business of war, that the offences which in civil life are lightly punishable are visited with such tremendous chastisement as is described above? Or are we to understand that barbarity is valour, and admire the gallantry of those who having no Abyssinians to fight are compelled to turn upon their own countrymen? With all our improvements it appears that some forms of brutality still cling to us. Does any one believe that English shipmasters will be cured of the love of drink, by being brutally whipped in the bazaar? Or that clerks will be inspired with a more sincere devotion to the interests of the army by sanguinary flagellations?

We should have thought it well to begin a little farther back and not allowed shiploads of rum and other spirits to accompany the expedition.

RECENT American journals tell us that Congress, 'after having spent twelve months in tying the hands of the President, and stripping him of the authority conferred by the Constitution', are now about to attempt the same operation upon the Supreme Court, by making a concurrence of two thirds necessary in any decision relating to constitutionality. But more recent telegrams tell us that they have gone much further than this. They have actually impeached the President, after having, as everybody supposed, abandoned the project as preposterously unwarrantable. For the first time in the history of the United

States, the chief officer of this nation is impeached at the bar of the Senate. Yes, and the most noticeable feature of the movement is that he is to be tried by his political enemies, by the rabid men who have been in such violent conflict with him for the last two years, men whose intense animosity has frequently found expression in language the most bitterly denunciatory. The Constitution contemplates the possible contingency of the Presidential power getting into the hands of an ambitious and unscrupulous man, and being used by him for revolutionizing the Government. But what an anomaly it is that the very body which takes greater liberties with the Constitution than any President ever thought of trying, should now summon President Johnson to its bar. The ordinary president of the Senate is the vice-president of the United States; but when impeachments are to be tried the Chief Justice of the country becomes the President. The accused can only be convicted by a vote of two thirds. The sentence is deposition from office, and disqualification for public employ. The recent elections show that the eyes of the people are opening to the impolicy of the Reconstruction measures of Congress; and it is to be hoped that the machinations of Mr. Johnson's enemies will not be successful.

THE Madras Churchman says:

"Having received overtures from the *Powla*, offering to amalgamate on conditions highly advantageous to the *Madras Churchman*, we have consented to do so from the end of this month. Accordingly our issue of the 28th will be enlarged, and as the sphere of its influence will be greatly extended, it will henceforth be called the *Indian Churchman*. But though we are about to change our name to suit our altered condition, no change will be found in our principles. We trust still to be enabled to defend the position of the Anglo-catholic Church against Roman usurpations and Protestant error."

We have italicized the last words. It is needless to say that the *Churchman* aims five blows at Protestantism where it gives one to Romanism, and approaches the latter in ten points while it differs in one.—Here is another extract from the same number:

"The *Church News* regrets to hear that a Branch of a well-known Sisterhood has left the English Communion and trusts that the report may be contradicted. Unhappily we have since learnt that the report was mainly correct, as the Mother Superior and five Sisters of S. Mary's Priory, Hackney, have really left the Church. Happy is it that their Holy founder was taken away before this disgrace fell upon the order which he had nurtured with such loving care.

"We cannot comprehend how any of the children of J. M. Neale can have managed to forget that 'England's Church is Catholic.' God grant them the grace of repentance and strength to remedy, as far as in them lies, the injury and disgrace they have inflicted on the Catholic Church in England."

Which way was the secession? Rome-ward or towards Protestantism? It was not

necessary to state. The thing speaks for itself. The Ritualists have brought their barque so close to that of Rome, and have made the communications so easy, that a single step takes the rite-loving soul to the bosom of the Romish Church. They recognize the catholicity of that Church; have such an admiration of it that they spend all their time and thought in copying its ritual and recommending its doctrine. On the other hand, that Catholic Church makes no difference between Ritualists and Protestants, but teaches that all are alike doomed to perdition unless they take refuge in her bosom. What wonder then that numbers should be found to say to the Ritualists, 'You allow that we are safe there; Rome declares with a voice of thunder that there is nothing true in her if there is safety out of her; to make our calling and election sure we join her, and the best thing you can do is to come without delay. Your plan is to make the Church of England so much like Rome that there will not be any need of joining the latter; but Rome declares that the imitation is a mere forgery, and that the difference between the two Churches is the difference between perdition and salvation.'

A writer in the *Madras Churchman* tells us that the writings of the Wesleys, are 'virtually excommunicated' and may not be quoted by the English Clergy, seeing that John Wesley 'virtually went out from us.'

THE publishing Committee of the Basle Missionary Society at Mangalore are asking for help to print a History of the Church of Christ in Canarese, by the Rev. F. Kittel of their Mission. They say:

"An attempt has been made by the compiler and translator of this work to relate the History of the Church of Christ in such a way as will prove most beneficial not only to our Native Christians but also to the Heathen in India. It has, therefore, been grouped as it were in lively pictures; the leading events have been, as much as possible, connected with the biographies of the eminent men who figured in them. Proper regard also has been paid to secular history and geography to make the work more plastic in a sphere where only a limited knowledge of these can be presupposed. Persia and India have been taken due notice of. We are confident that nothing will be found in the work which could be objected to by any branch of the Evangelical Church in India. It might, therefore, without hesitation, be translated into any of the various languages which are used in its Mission-fields."

Should funds be provided they will be enabled to sell it at a cheap rate to Native Christians and others. We shall willingly take charge of any aid that may be sent us for this.

We learn from the preface to the "Temperance Rocket" that Mr. O'Callahan has not been allowed to testify against non-abstainers in Madras without a good deal of opposition. Two Colonels, one Major, one Military Chaplain and several others have tried to extinguish him; one newspaper has had four leading articles against him; but all in vain; he and his cause seem as likely to live as those who have done battle with him. Mr. O'Callahan's pamphlet has not been very carefully carried through the press, but there is no lack of vigor in it, and it might be profitably read by many. Six propositions of Ma-

for Laurie are answered *seriatim*. The following in reply to the 6th proposition, that "Temperance is a useless because unnatural movement," will show the character of the work.

In page 7, Major Laurie tells us a saying of Johnson, "In the bottle discontent seeks for comfort, cowardice for courage, and bashfulness for confidence." He might have added that of Mandeville who says—"It charms the inactive, the desperate and crazy of either sex, and makes the starving not behold his rags and nakedness with stupid idleness or barter truth in senseless laughter and more insipid jests." But Mandeville adds, "It is a fiery lake that sets the brain in flame, burns up the entrails and scorches every part within" &c. And so Johnson says of abstinence,—"If nothing more it is at least a cautious retreat and confers that security which cannot be reasonably possessed by him who dares always to hang over the precipice of destruction, or delights to approach the pleasures of which he knows it fatal to partake." Of course it would not suit Major Laurie's purpose to place that anecdote of Johnson before his readers. Nor his (Johnson's) reply to Sir Joshua Reynolds who (like a great many more) maintained that wine improved conversation. "No, Sir," replied the literary giant, "before dinner men meet with great inequality of understanding, and those who are conscious of their inferiority have the modesty not to talk; but when they have drunk wine every man feels himself comfortable and loses that modesty and grows impudent and vociferous, but he is not improved, he is only,—not sensible of his defects."—When Boswell asked Johnson why he became a teetotaler, he replied, "Why, Sir, because it is much better for a man to be sure that he is never to be intoxicated, never lose the power over himself" &c. Edwards enquired, "How do you live, Sir? For my part I must have my regular meals and a glass of good wine. I find I require it." To which Johnson replied, "I now drink no wine, Sir. Early in life I drank wine; for many years I drank none. I then for some years drank a great deal. I left it off and have never begun it again." Edwards remarked, "I am growing old, I am sixty-five;" to which Johnson answered, "I shall be sixty-eight next birthday; come, Sir, drink water and put in for a hundred."—When Major Laurie introduced Johnson to his readers he carefully suppressed these *weighty* arguments of the lexicographer, who could not play with the edged tool Moderation but could live many years an abstainer. "He found by experience that wine though it dissipated for a moment, yet eventually aggravated the hereditary disease under which he suffered. And owing to a long course of abstinence his mental health seemed to have been better in the latter than in the earlier portion of his life."

I have arrived at the same conclusion as the Revd. Wm. Jay, viz: "The subject of teetotalism I have examined physically, and morally, and Christianly, and after all my reading, and reflection, and observation, and experience, I have reached a very firm and powerful conviction, that, next to 'the glorious gospel,' God could not bless the human race more than by the abolition of all intoxicating spirits." The world was, five thousand and two hundred years old, before Arrack, Brandy, Whiskey, Gin or any other ardent spirits, had been known to man.† And it was five thousand and six hundred years old before the Devil's agent was introduced into Great Britain. How many haggard victims of despair have since peopled the scaffold, loaded the convict ship, thronged the lunatic asylum, and crowded the workhouse? And how many homes have been made desolate; how many widows and orphans are cast on the stormy ocean of life? And how many a once respectable member of society, has been brought with his grey hairs in sorrow to the grave, all through what people have the presumption to call a "good gift of God"? Richard Cobden was quite right when he said, "It is scarcely an exaggeration to say that all other reforms together, would fail to confer as great blessings upon the masses, as that of weaning them from intoxicating drinks." And so was Sir Peter Laurie who, when on one occasion he had a case before him, said, "Beer shops are in my opinion the high road to the Old Bailey."

† Distillation was first discovered in the 12th Century in Arabia and introduced into Great Britain in the 16th Century Anno Dom.

The Bombay Guardian.

SATURDAY, MARCH 28, 1868.

THE TALMUD.

The article on the Talmud in the *Quarterly*, is interesting and instructive, though we think the tone of eulogy is hardly sustained by the extracts made. We often estimate our gains by the labor bestowed in their acquisition; 2950 folio pages in Hebrew or Hebraistic writing, are not to be read and understood without the surrender of years of industry; and the public will not quarrel with Mr. Deutsch for pitching the strain of his essay in an elevated key. The Talmud is a kind of unarranged encyclopædia in which the literary contributions of each age, for many generations and even centuries, whatever the subjects of those contributions, were gathered. The common law with all its successive modifications and addenda, the different sciences, the arts, religion, history, metaphysics, fiction, all are gathered into this net. A certain portion of it is antedominical, and is interesting as shedding additional light upon the state of Jewish society in and about the times of which our Gospels treat. This light is of course confirmatory of the truth of the Gospels, and adds one more difficulty to the futile task of those who would bring down to the second century the date of their composition. Here is an interesting extract from the article in the *Quarterly*.

"There are many more vital points of contact between the New Testament and the Talmud, than divines yet seem fully to realize; for such terms as Redemption, Baptism, Grace, Faith, Salvation, Regeneration, Son of Man, Son of God, Kingdom of heaven, were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism, to which Christianity gave a higher and purer meaning."

Our forefathers had evidently a great deal more reverence for writings, viewed simply as writings, than we have; and seemed to think they were religiously bound to preserve whatever their ancestors left them, and hand it down along with their own additions to posterity. The apostle John says that if all the things which Jesus did had been written the world would not have been able to contain the books; the work of transcription and perpetuation would have been impossible. The Talmud seems to have been an attempt to see how much the world would carry. It is interesting to notice the fact that the Jews had a considerable literature besides the sacred Scriptures, and that they never for a moment thought of confounding the two; there was a broad inviolable line of demarcation between the sacred and profane. Unhappily they yielded themselves more to the influence of the uninspired than to that of the inspired; and took their views of the latter very much from the former; and the effect of this was seen in the strength of prejudice that met the words of Christ, whose teachings were entirely in the line of the inspired writings, and not in those of the uninspired. Man prefers his own thoughts to those of God; and the tendency is ever to shelve the latter and give their authority to the former.

The shastras of the Hindus have several points of correspondence with the Talmudic writings; only the Hindus more boldly cha-

characterize their Sanscrit literature as inspired. We are reminded of one analogy by the following from the article on the Talmud: 'The highest virtue lies in the study of the law. There is a special merit bound up in it that will assist man both in this world and in that which is to come.' So the Hindoo books constantly insist that great religious merit is to be obtained by their perusal.

The Mishna knows nothing of hell. Death stones for all sins. These two simple statements serve to show how very unpalatable the teachings of our Lord must have been to a generation that made light of the most solemn sanctions of the law.

We remember to have heard some severe criticism of the argument which Paul founds upon the fact that it was to the seed not 'seeds' of Abraham that the promise was made; but the critics were evidently better acquainted with the genius of the English language than with that of the Hebrew. Here is an extract from the Mishna, happily illustrative of this point.

"The voice of thy brother's blood is crying to me from the ground." The word 'blood' stands here in the plural number, to indicate that the blood of him together with that of his seed has been shed."

Here is another extract from the Mishna, which is remarkable for the way in which it misses the obvious meaning of one of the most important passages of God's word.

"Moses made a serpent of brass and put it upon a pole; the serpent-bitten looked and lived." Dost think that a serpent killeth or giveth life? But so long as Israel are looking upwards to their Father who is in heaven, they will live; if not they will die."

If that was all that the transaction was intended to teach, why was a serpent of brass used? How should a cure effected by looking at such an object, lead men to look up to their Father in heaven? The striking features of the transaction are these: 1. The men were serpent-bitten and were dying, having no remedy; 2. the serpent is associated with the introduction of sin into the world; 3. God provided a remedy, and the instrument though not a serpent was in the similitude of one; 4. this brazen serpent was lifted up conspicuously upon a pole; 5. healing was obtained by simply looking at it. In the third chapter of John we have an exegesis that does justice to all these particulars. Christ came in the likeness of sinful flesh, and was made sin for us, though he knew no sin; he was dealt with as though he were the one sinner; he was our substitute and suffered in our stead; he died the just for the unjust. The fiery serpents that had done the harm to the Israelites were not affixed to the pole, but something having their likeness hung in their stead. And like the Israelites we are saved by faith. When Nicodemus came to our Lord by night, he had perhaps nothing beyond the Talmudical view of this transaction. This was one of the earthly things, things already revealed with regard to which he was in the dark, and which he needed to understand before he could clearly apprehend heavenly things.

THE APOSTLE OF THEISM.

Mr. Keshub Chunder Sen, leader of the more advanced Brahmins of Calcutta, has paid Bombay another visit. His object is a most laudable one. He wishes the so-called Reformers of Bombay to be reformers indeed; to eschew and repudiate idolatry, caste,

superstition; to take up a position of open and uncompromising antagonism to these things; to seek the one living and true God with true faith and consecration; to make religion the starting-point of all their reforms. He is against secularism as he is against idolatry. It is the bounden duty of every man to seek first the kingdom of God and his righteousness, and get his heart right in the sight of God; all other necessary things will follow as a matter of course.

The Baboo has undertaken a very difficult task. Men are influenced by motives; and the strength of motive must be according to the ruggedness of the path marked out for them. Caste is become to the Hindoo like a second nature. Every hour that he has lived has served to strengthen its bonds. He has been all his life teaching himself to defer religiously to those around him, and do what is pleasing in their sight. If you wish to make him burst these myriad bonds asunder, and fly in the face of the convictions and deep-rooted prejudices of family, friends, neighbourhood, society, to descend from his pedestal of respectability and be branded as a traitor and an apostate, you must take with you some motive of tremendous power. If even you could show him that the penalty of temporal death awaited him if he did not at once discard all that his kith and kin regard as sacred, this would not be sufficient. It is easier for many Hindoos to die than to break caste. What then is your motive? Where is the two-edged sword of celestial temper with which you are going into this battle?

We are compelled to say that our Calcutta champion is not, we think, furnished with a weapon at all fitted for such a conflict. It is God's will, he says, that you should take up this cross and go forward in this narrow path; that you should cast all idols to the moles and to the bats; that you should know him as your heavenly Father and all men as your brethren; that you should turn your back on Hinduism and on every thing that is degrading and pernicious.

But we can easily fancy our so called Reformers replying thus: How are we to know that the will of God is what you say it is? that your view of the character of the true God is the correct one? We have an entirely different conception of his character and will, and your conception and ours cannot both be right. You believe in one supreme almighty and omniscient God, who is utterly opposed, in all places and times, to idolatry and caste, and who is ready to receive us without any atonement and without any shashtra, and to dwell in our hearts. Well, that is not the God that we believe in. We are far from having, all of us, the same conception of God; but we almost all of us differ from you with regard to his character and will. We want evidence that the true God absolutely requires of us all that you exhort us to do. You appeal to our consciousness; our convictions; but our convictions vote for our views. We want evidence; and when we get it, we shall want a mighty motive to enable us to take a step so compromising as that which you urge. Unless you can bring us a revelation available for ourselves as well as for you, we fear that not many of us are likely to take up the cross. We wait for the formation of a public opinion to help us advance, and compensate us for the opprobrium that foolish men may heap upon us; and we do not think that God would have us do otherwise.

Of course, we heartily wish the Baboo

success; we should be delighted to see our reforming friends set themselves stubbornly against idolatry, polytheism, caste and superstition of every kind; but we cannot but take note of the difficulty of the enterprise undertaken by our eloquent Calcutta friend.

He will allow us to observe that he has taken a great deal from Christianity, but has neglected that without which the rest has no saving value. From first to last the Bible insists upon the need of a mediator and of a sacrifice for sins. To dissect and mutilate the Bible is to destroy it. The revelation of God as a Father may not be rudely separated from the revelation of God as a Judge. The cross of Christ may not be split into two parts, the one, expressive of holiness, rejected, the other significant of love, embraced. Christianity has not only a controversy with idolatry, affirming God to be one; but a controversy with philosophy, denying that man can by wisdom find out God. Christ refuses to be a mediator in the very limited sense of being a teacher whose information about various things may be taken, but whose help at a throne of grace is not needed. If the Baboo is astonished at the Bombay reformers who renounce so much of Hinduism without renouncing it out and out, we in our turn experience at least equal astonishment at his reception of so much of Christ's testimony while he refuses it in the most essential particulars.

HOMILIES FOR THE TIMES. XXI.

"One thing I do." Phil. iii.

We can hardly take leave of the character of Paul without dwelling for a few moments on the fact that in the matter of Christian experience he was always making progress. And there is reason to believe that if his experience had not been up to the very last progressive, the Spirit of God would not have placed his portrait so immediately under that of Christ in the New Testament. Though the most eminent Christian graces, in most admirable harmony, had rested upon him, yet if there had not been this constant forgetting of the unattained and solicitude for higher attainment, he would not have been what the Spirit of God demanded as a pattern to them that should believe on Christ. His 'enthusiasm of humanity' would have profited the world little, if he had not been a growing Christian. Up to the time when he disappears from our view he is still pressing forward. The prize for which he is running, is the crown of righteousness which the Lord shall give him in that day. We have seen that those whom Christ ordains to preach the Gospel, he first draws to himself and enriches with his love. It would be a great mistake to infer that there is afterwards any less pressure upon their spirits to advance in the knowledge of Christ.

In the knowledge of Christ. This with Paul was the sum and substance of Christian experience. Progress is the watchword of our times. It is in every body's mouth and every body's ear. But every thing depends on the conception entertained of it. What is progress? Men tell us that every truth is the stepping stone to another truth. This itself is a glorious truth. Paul understood it perfectly, and proclaimed it distinctly. If we learn it any where it is in his writings. Yes, but—our moderns friends tell us—we make Paul himself a stepping stone; the Christianity of the Gospels we reach, master, and leave behind. For every generation

there is light beyond that which it inherits. The garments that hung loosely about the primitive church are too scant and straight for us. Conquering and to conquer is our motto. God has nowhere written, Thus far shalt thou come and no further. *Excelsior* is our banner. We refuse to have the way barred; we spurn impediments; we must shake hands with our own proper destiny, and attain to the Alps that our fathers could not even discern.

Very well, my friends. But let us first see that we are in the right path. You know that a mistake here entails much sorrow and confusion. If we leave our robe in the *arbour* and press forward and upward ever so bravely, we shall only have to retrace our steps with much bitterness and humiliation. Let us see that we are in the very way that Christ opened up and Paul pursued. Before you leave Paul behind, be sure you stand where he stood.

He shows us plainly the path in which he so earnestly pressed forward: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; that I may win Christ and be found in him, that I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death, if by any means I might attain unto the resurrection of his death." Now, is this your path? Have you gone along with Paul and left him behind? For instance, what things you counted gain (culture, wealth, name, ability, position, ease, etc.) have you counted loss that you may win Christ? Have you come to know himself as your Lord of absolute authority over you, as your Saviour making atonement for your sins? Have you discovered that all the treasures of wisdom and knowledge are in him? Have you got so far as to realize that you are united to him as the branch is to the vine? Have you earnestly desired the fellowship of his sufferings?

Frankly, has not your knowledge been simply objective? Has he not been simply an historical character, to be studied and apprehended as others, by means of the historical record, but not himself approachable and knowable as one now living? Confess that you have hitherto had to do only with the character, not the person of Christ. You have learnt something about him, but have you won him? As for making the sacrifice of all worldly good, you have not dreamt of such a thing; and you have not had the least ambition to attain to the fellowship of his sufferings.

You say perhaps: The things in which I am enabled to go beyond Paul, are these; I have discovered that some of the matters which he thought of paramount importance are of trifling moment; it is not necessary for us to make any such sacrifices as he made; we need not fall out with the world, we need not break with society; we seek to blend the institutions of God with those of man, and cause Christianity and Culture to kiss one another; we cannot in an expansive age like this allow our thoughts to be absorbed by Christ crucified.

But ah ye wise and prudent ones, consider that there were many of your way of thinking in the days of Paul, yet the Bible never speaks of them as being in advance of him. There were many in his days who had what you call breadth of views and spiritual liberty; they saw no need of any painful sacrifices: some of them were Jews and found

out the art of Judaizing the Gospel so as to keep on good terms with Jews; others were Gentiles and found out a method of combining Greek philosophy with the Gospel so as to take away the offence of the cross; they professed to admire the Gospel and to do justice to other systems; they had no patience with the narrowness of those enthusiasts who thought it necessary to count all but loss for the excellency of the knowledge of Christ. But strange to say the New Testament refuses to acknowledge these large-minded Christians. So far from allowing that they are advanced Christians, pioneers of the church, it stigmatizes them very severely: identifies them with Balaam and Korah and Jezebel; and makes it evident that the progress they have made is in a path very different from that which leadeth unto life.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm. xxii. 17. 'I may tell all my bones; they look and stare upon me.' Language admirably expressive of the condition of a crucified person. We have every reason to believe that the Saviour felt very keenly the exposure of his person to the eyes of a miscellaneous and insulting crowd. His bones were all made prominent, by the suspension from the hands.—We may take note that his stripes are not here referred to, because the scene depicts his sufferings as they would strike the eyes of persons before the cross. They look and stare to their heart's content, drinking in the spectacle of his physical weakness and wondering how power could ever have attached itself to such a one.

18. 'They part my garments among them, and cast lots upon my vesture.' His enemies asked for proof of his Messiahship, saying, If thou be the Son of God, as thou hast claimed to be, come down from the cross; show us now, in this time of thy extremity, that thou art God's beloved one. Well, he gave them astonishing proofs in reply, repeating the first words of this Psalm, 'Eli, Eli, lama sabachthani.' The raising of Lazarus was not a more signal proof of his being the Messiah, than those which were given at the cross itself, when the soldiers divided his apparel among them and cast lots for a vestment that was without seam, to divide which would have been to destroy it, and in doing so fulfilled prophecies with which the Jews had been familiar for centuries, but the meaning of which, till this day of the crucifixion, no man could penetrate. And so it is now; they who clamour scoffingly for proofs are shutting their eyes to the most marvellous testimony. Men ask for signs of heaven, and notice not miracles of heavenly love making glad the path of the true Church in the world. The unsophisticated see them. Such a one says to the 'savants,' Herein is a marvellous thing that ye know not this man whence he is, and he hath opened mine eyes; we know that God heareth not sinners.

19. 'Oh my strength.' Faith still lives, though the storm has engulfed all beside. Thus crucified in weakness Christ is made perfect as a Saviour, and touches the bottom of infirmity that he may be made strength unto his people.

20, 21. These prayers are answered in the resurrection. The second clause of verse 21 begins the 2nd part of the Psalm, which treats of the risen Redeemer and the triumphs of his grace. It follows the 1st part as the 55th of Isaiah does the 53rd.—'Thou hast heard me.' This is the *constructio pregnans*; thou hast heard and delivered me.

22. I will declare thy name unto my brethren. On rising from the dead Christ immediately recognized his disciples as brethren, and very distinctly sought to impress upon them that they were so. Go tell my brethren, I ascend unto my Father and your Father. This helped them to understand the significance of his death and resurrection. As their elder brother, the first of the family, he had vanquished death. The name of God, his character, was unveiled by him then as it never could have been before. A veil that had hung upon it since the fall of Adam, was now taken away. They understood the holiness and the love of God as never before. In the midst of the congregation; and in v. 25 it is the great congregation. He had tasted death in isolation and abandonment; but now a great congregation

of believers gathers around him. He that walketh in the midst of the golden candlesticks, is with his people always.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—During the last cold season I was permitted to preach the glad tidings of salvation much more than in any former season. At such large places as Solapur, Poona, Nagpur and Akola, I was privileged to place the truth of God before the educated portion of my countrymen, and while going backwards and forwards before the more simple and unsophisticated portion of them; and I really cannot tell which of these announcements I enjoyed most. In my various missionary tours I was enabled to preach the Gospel for three hundred miles almost continuously. Perhaps this mode of declaring the truth is as efficacious as any. Would you care to know how I manage to accomplish this?

I have a good missionary horse which is of very great use to me both when I am at my head quarters and when touring. I generally take a number of my assistants with me. With these and two or three *bigaris* whom we employ to carry our kit from village to village we form a very good party, and especially in moonlight nights. We quietly speak to the *bigaris* who are changed from village to village, on religious subjects, and we have invariably found them most attentive and patient hearers. All we need is a little knack to draw out these simple minded men, and when one makes it a point to declare the whole counsel of God to every fresh batch of *bigaris* you find no difficulty in getting this accomplished. In a country like this almost every thing and any thing furnishes us with a text to speak upon. When we see men having black strings round their necks or wrists, we ask them what they are intended for, and their immediate answer is to ward off such and such an evil. Well, here is a fruitful theme to expose superstition and idolatry and at the same time direct their attention to the only Saviour God has given us to heal all our spiritual diseases and maladies. My fellow labourers were of great use to me. When I got tired of speaking, I got them to speak to the poor people; and I trust this mode of preaching was as profitable to the teachers as to the taught. If I saw them spend a much greater portion of their time in exposing errors, I had an opportunity of giving them directions to speak of the Lord Jesus and the eternal righteousness he has brought in by his sufferings; and sometimes, would you believe, that even amongst these simple and illiterate people I have some as great Vedantists as you have amongst some of your highly educated Brahmans. It was near a place called Chikli, about forty miles from Jaina, that I heard the following from one of our *bigaris*. He said "Sir, how is it that some say वायुत नारा मित्रो आणि जैवित जैन मित्रो. Can this be true?" That is wind gets into the wind and flame into the flame. He meant to say that at death his soul or spirit gets merged into the great soul of God.

While preaching in this way I have found over and over again the narrative form attracting the attention much more than any other.

Perhaps you will be interested in the following. A number of years ago one of our Jaina enquirers went away towards Akola to earn his livelihood. He had heard the Gospel from our friend Mr. Gunput Rao when he was stationed at Jaina. The poor man not only retained the knowledge of the truth he had received, but imparted it to others; and when I was last at Akola I had the pleasure to admit five souls into the Christian Church. This person lives at a village about four miles from Akola, and comes there every Lord's day to hear the word of God. One of our converts who has been brought up in the Bombay Free Church Mission, makes himself useful in imparting instruction to these poor souls. Thus a nucleus of a Native Church has been formed at Akola, and may we not hope that this little one may become a strong nation? You will be glad to hear that we have still a good many enquirers scattered between Jaina and Akola. One of these is a celebrated guru who has had of late much intercourse with us.

I remain,
Ever yours affectionately
N. SHESHADRI.

DEAR SIR,—I have just read in the *Bombay Guardian* your remarks on the launching of the Great Eastern and I ask you on what day of the week was she launched, was it the 1st or what we call the Lord's day, or was it on the 7th day or Saturday? If the former pray what law is contravened? If Christians meet to pray and praise their risen Lord on that day, is that a reason for their judging or blaming their brother for doing their ordinary business on that day? But if the launch took place on the Saturday or 7th day then there would be colourable reason to say that the literal command in the law given by Moses was set at nought. My dear Sir, are you yet under the law—the old commandment—or has Christ brought life and immortality to light in your soul through the Gospel? But the law is spiritual; do you keep it? I thank my God and Saviour Christ Jesus the Lord, that I can say the law has performed its part in bringing me to his feet.

Remember, not thinking thine own thoughts nor speaking thine own words, &c. &c., do you keep it? Is this the way you guard Bombay? Do you keep 99 parts of the law or 100? If you are justified by the law you are fallen from grace. How will you see Christ's smiling face? If the Great Eastern be as you suppose a failure, with the one signal exception, its failure must be attributed to other causes than the one you mention. It is too much a thing of pride, its great size being chiefly attributable to pride, and our God brings down high pretensions; and it may be that some of those who supplied the labor or material or other service were not properly paid, which would be a much greater cause of failure than what you mention. Hoping you will not be offended, and that Christ may give you and me too more light, I am, Sir, yours sincerely.

E. B.

Epitome of News.

SATURDAY, MARCH 21, 1868.

—An Armstrong gun belonging to H. M.'s ship *Highflyer*, in our harbour, burst, and seriously injured the 2nd Lieutenant.

—A baggy-wallah found Rs. 150 in bank notes in his buggy and took them to the Police Office.

—At a Missionary Meeting in the Town Hall it was resolved that those interested in the General Assembly's Mission in Bombay, should form themselves into a Society to be called the Church of Scotland Missionary Association.

—*Bombay Gazette*; Rajkote: "An atrocious case of torture by the Kamdar or some official in the Kotra Sungannee Talooka is in the hands of Mr. Krishnajeo Luxumon, political assistant in charge, Western District. The facts connected with it appear to be, that a subject of the chief, a colee by caste, was found chained by his legs to a solitary tree in the lands of Kotra, as well as heavily handcuffed, by the members of the Boundary Commission, during the progress of their peregrinations; and the matter having been ventilated in the columns of the local vernacular press, Mr. Krishnajeo lost no time in ascertaining its accuracy, which I believe was fully confirmed. It is alleged that the unfortunate colee's wife is a woman of some personal attractions, and that desire to possess the woman actuated the wretch who committed this barbarous deed to do so. Be this as it may, a most unheard of and cruel deed was proved to be done, and whoever perpetrated it is deserving of the heaviest penalty that can be inflicted. It would also appear that the colee was for upwards of a week in that predicament, food having been given him by some of his relations, but his person being entirely exposed to the weather."

—A Hindoo was married to Gunga, an inhabitant of Jamkhundie. He killed her because he saw her committing adultery with Fakeeraya, and he could not help striking her upon the spot. He also struck the latter, who had died since. He struck them both with a rice-pounder, with the end of it where there was an iron ferrule. The man was found guilty, but on account of the provocation was sentenced only to two years' imprisonment. The verdict supposes that the man was almost excusable, not quite.

MONDAY, —MARCH 22.

—*Bombay Saturday Review*: "We fear several of the ships expected will never arrive; the 'Havelock' 1,124 tons, sailed from Liverpool for this port

on the 9th September last with a cargo of coals, and it is reported that a short time after her departure some pieces of boats with the word 'Havelock' painted on them were washed ashore in the English Channel; and as she has now been at sea more than six months, it is feared she has foundered with all hands. The 'Havelock' was 1,124 tons register classed A 1 at Lloyds; and a regular trader between this port and Liverpool."

—*Times of India*: "Though the Negus gives no voluntary sign, his movements, as to the correct report about which there seems no doubt, indicate that he has acknowledged himself beaten by circumstances. Rather than give up his beloved mortar he abandons the march on Magdala, and though he could easily have drawn the captives from thence he seems to be first thinking of his own security. Fortunately for us he is too courageous to seek safety in flight, but retires to another strong fortress called, for want of a more precise term, Dalanta, in which province it is situated. So far as maps serve us this place would seem not to be more than 20 miles north-west of Magdala, while Zebit or Bet Hor where he has recently been encamped is nearly 40 miles from the prison fortress. There is between Magdala and Dalanta the Babilo river which is considerably larger than the Djidda across which he has not been able to drag his guns and baggage waggons. It is gratifying that up to the 9th February the captives were well, and that they were by Theodoros's orders better treated, though more closely guarded than of late."

—*Pioneer*: "The public will now look anxiously for further news from Kohat. It appears that poor Captain Ruxton met his death from not leaving well alone. The Bazotees who invaded British territory had been dispersed and severely punished, but they were pursued too far. The *Indian Public Opinion* tells us that Captain Ruxton exceeding his instructions attacked the fortress in which they had ensconced themselves, and was himself repulsed with a loss of 9 men killed and 27 wounded. Major Hoste was stunned by a blow from a stone, Lieutenant Mackinnon was also wounded but not dangerously. Captain Ruxton's body has been recovered."

—The same: "There is a family of Mahratta Brahmins now perambulating Oude, consisting of the Pundit himself, his wife, a son of 16, and two daughters of 13 and 8 respectively, who make their comfortable and not unhonoured livelihood by poetical recitations. In this way the family delivered the whole of the *Bhagwat*, containing 18,000 verses, at Fyzabad the other day entirely from memory. The performance lasted seven days, to the apparent rapture of never-ceasing relays of listeners. It is said that the little girl of 8 was as fluent as her father; and perhaps it may be suspected that the father understood little more of what he was reciting than the girl. And the enthusiastic public, what was the cause of enjoyment to them?"

There is religious merit in learning, reciting and listening to the shastras, whether understood or not. This easy way of acquiring goodness, without the necessity of reformation, is naturally in vogue. There is besides, a musical pleasure.

—*Times of India*; Abyssinia:—"It is said that rum and tea will not be issued beyond Antolo, on account of the great difficulty experienced in carrying barrels and boxes; the Abyssinians will have nothing whatever to do with them. To be deprived of his rum will no doubt be a great hardship to the British soldier, but he will cheerfully endure it, knowing that the Commander-in-Chief himself knows by experience what it is to endure even greater privations than are likely to be imposed upon any one in this campaign, and that he would not deprive the soldier of any part of his rations unless compelled by necessities to do so."

—Another instalment of Colonel Phayre's Journal is published to-day. It would fill a dozen columns or more of the *Bombay Guardian*.

—The Madras Mint is to be abolished from the 1st proximo. The bullion will be taken all the way to Calcutta, coined and returned to the benighted Presidency.

TUESDAY, —MARCH 24.

—Baboo Keshub Chundra Sen gave an address on Sunday, described and criticized as follows in the *Indu-Prakash*: "After he had dilated upon the leading doctrines of the Brahmo faith,—the existence of the Deity, and the immortality of the soul,—the Baboo illustrated at great length, the distinctive characteristics of knowledge and faith, and wound up with an exhortation, that 'Truth,

when perceived, had an instinctive claim upon man's obedience, and must be followed out without cold calculation; at the risk of all that this world deems most dear."

"Though admirers of the Baboo, we believe, we are warranted in discussing a few of the points dwelt upon yesterday evening."

"As to the distinction between knowledge and faith, it strikes us that this word faith is much abused in the mouths of deistic doctors. Faith, in ordinary phraseology, implies trust in a promise expressed or implied. It has its place in the Christian creed for instance, where it means the intelligible doctrine that man cannot hope to save himself from his innate sinful habits save by God's Grace, which can never be secured save through faith in the mediation of Jesus, in the salvation worked out by the mysterious sacrifice on the Cross. There is a promise here, and faith has its place. In all other cases, faith appeals to no other faculty in men save knowledge, so firmly grasped that it influences men's actions. One can understand the enthusiasm of humanity which forms the text of *Ecce Homo* as being a leading doctrine of Theistic systems; but faith, without a promise, save in the sense of knowledge firmly grasped, is a misnomer, to say the least of it. We fear the Baboo, in holding out the hope and fear in a future state of existence as the only inducement to a virtuous, God-fearing life, forgot the great German philosopher's objection to the perversion of God's great estate of Love into the mercenary dominion of a taskmaster's rod with its flat and sharp side. In speaking of the noble mansions of the happy in the outstretched land, beyond time, and of the agonies of the wretched and the distressed sinner, the Baboo, we fear, drew upon the existing religions to a greater extent than pure theism warrants. As to the universal presence of God in us and out of us in the world around, we believe his words were calculated to mislead. He could not surely mean that God is present every where in the sense in which the air is present in all vacant space over the earth, or the invisible material agencies permeate in all known space. This is Pantheism, in every sense but the name. The Idolator justifies his own worship by this perverted argument. God is everywhere in the sense that he is manifest in the skill and beneficence and love and the power displayed in his works, and his influence shaping and informing all the world. Just as the mother's love, or better still the sovereign's eye watches, those who are the object of its care, in the same sense alone can it be said that God is in his works, and not as a spiritual element of the things that we see."

"The great advantage which revealed religions possess over those which men's reason alone fashion for themselves, lies in this, that they furnish a complete answer to all the great mysteries of belief,—they satisfy those who are convinced upon other evidence of the truth of the revealed system. It is plain these great problems of men's existence admit of no self-satisfying solution, because they lie in the dominion of the transcendent. Deists as such can only hope for the best in their gropings in the dark, and can never rest in their belief, but are driven by the impulse of the heart to a stand point from which the outstretched land can be seen in all the distinctness of revealed vision."

We make one remark on the above. Pantheism is not the belief of God's universal presence, but an identification of all things with God. God is really and in the truest sense present every where, but is distinct from all created things. He is not contained in space, but rather contains it.

—*Madras Observer*:—"We observe in a recent number of the *Friend of India* a proposition made, while mentioning the praise which Dr. Wilson had bestowed at a Meeting of the Bombay Branch of the Bible Society, on the Bombay translations of the Bible, that a Septuagint of Indian scholars should revise all existing translations. This is an excellent suggestion. It would be absolutely impossible to carry it out in all its integrity, as we suppose there is not a man in India who knows all the vernaculars of the country into which translations of the Bible have been made; but it would be an incalculable benefit, if a thorough scrutiny were made into that part of each version with which Oriental scholars in every part of India are acquainted."

—A correspondent of the same calls attention to "the important and forcible letters of the ex-Member of Parliament on the projected schemes of the Pan-Anglican Synod, for the future govern-

ment of the Colonial branches of the Church of England. Its main object is simply this:—To bind every clergyman of the Church of England labouring in the Colonies, *hand and foot*, to a servile subjection to what is called a Diocesan Synod. Like the government called amongst Mahometans the *rázee-namah*, which in *Punchet* cases must be first executed by each party appealing to that tribunal, the poor Chaplain or Missionary is at the outest, before he can be located either at Secunderabad or Tinnevely, to sign a declaration of his obedience to all laws and rules hereafter to be enacted by such Diocesan or Provincial Synod, so that there shall be no appeal against their *fiats* however unjust or oppressive! It is an attempt to enslave the Colonial Clergy worthy only a Laud or the Romish Inquisition."

—Mr. F. Stuart, Pensioner, at Poona, and his wife, were poisoned by means of dhatura mixed with coffee. Mr. Stuart died. The servants have been taken up. One of them is said to have been beaten and fined by Mr. S., and it is possible that he may have given the poison through vindictiveness.

—The Madras Bible Society issued last year 113,585 copies and portions of the Scriptures. The sales amounted to Rs. 5,799. The vernacular Scriptures have been sold by Colporteurs or whom more than 60 have been employed. The copies printed were 158,000. A paid secretary has been appointed. A new version of the Hindustani New Testament has been published. Up to the end of last year, the sum of Rupees 49,925-5-0 had been expended on this revision of the Tamil Scriptures, of which Rupees 34,067-0-6 have been contributed by the parent Society. The total expenditure last year, amounted to Rs. 55-684. Receipts, Rs. 62,432.

—The *Times of India* publishes a letter from Dr. Blanc, Magdala, Feb 8. He says: "Two courses are still left open to him—to bring his baggage and guns to Dalanta (it would take him yet a very long time to come here), send for us, and await the arrival of the British forces, in the hope of making favourable terms; or, driven into despair, abandon everything, and run away to the low country of Kuara. Should he resort to such extreme measures it is doubtful whether he would burden himself with us; expecting no mercy, he would show none. On his march through the rebels he would meet with no serious opposition; every Abyssinian would be delighted to let him pass on and get rid for ever of the dreaded tyrant. Let us nevertheless hope that the moderate and rational views the King seems of late to have adopted as his rule of conduct, will continue to be his policy; but should his fickle mind change at the eleventh hour, I am confident that the wise precautions adopted by our army are such as to forbid any chance of escape; and though we may be the sufferers, still the sacrifice England makes for our release will not be lost, as not only this despot but all the nations of the East will perceive the folly of despising the repeated warnings of England, and giving up country and crown to satisfy their mad thirst for blood and revenge."

—The Kharbari Purshotom has been found guilty of the crime of torturing in the case mentioned above, and sentenced to dismissal, with ineligibility for Government employment.

—*New York Times*: "At a recent examination of students at Nanking, in which two thousand presented themselves for the degree of *Ku-Jin*, (equal to our collegiate "M. A.") and in which two hundred and forty-eight passed, seventy-five of the competitors either died with affright or committed suicide in the hall."

—The same: "The telegraph announces the completion of the twenty-seventh section, (of twenty miles each,) of the Pacific Railway that is to say, that five hundred and forty miles west from the Missouri River at Omaha have been opened for travel and freight. A distance of ten miles more will carry the rails to the summit of the Black Hills, the highest range of the Rocky Mountains. The work will not be suspended during the winter."

WEDNESDAY,—MARCH, 25.

—East Asia news telegraphed from Galle: News from Japan state the Foreign Ministers have been invited to Kioto by the Mikado. Detachment of troops has been despatched against Stotsbaski's adherents.

The Mikado has organized a new form of government at Hiogo and Nagasaki, and has formally declared war against Stotsbaski. Foreign Ministers have demanded a written apology, and the capital punishment of the Koroo, who command-

ed Bizen's troops at the recent outbreak at Hiogo. Neutrality proclamations are issued by Foreign Ministers to take effect during the pending struggle.

News of the reported junction between Nienfei and Mahomedan rebels is confirmed. They are threatening Peking; and General Li is sent from Peking against them.

The Peiho was open on 2nd February.

—The sea is rapidly encroaching upon Cochin and Yypeen, and the Madras Government has placed Rs. 10,000 in the hands of Captain Castor, Master Attendant, for the construction of the necessary works.

—The *Athenæum* says, the volcanic regions of the globe are in a state of unusual activity. After referring to Hecla, Vesuvius, the West Indies and Nicaragua, it asks: "Is the fierce impulse traveling westward, and shall we hear of its breaking out in the islands of the Pacific? What does it all mean?"

THURSDAY,—MARCH 26.

—In an excellent article on the Baboo Keshub Chunder Sen, the *Prabhakar* of to-day says: "Having started from the pantheism of Ram Mohun Roy he has passed through several stages of belief. Deceived and disappointed by the cheerless scepticism that deceives and insults consciousness, the only principle in man in which he can trust with perfect certainty, and repelled by the monstrous idea of absorption, he was drawn to the quicksands of intuitionism. And what could an earnest practical man find to satisfy his cravings in the mysticism of that system? It may be that one who is dead to the realities of faith may feed on those husks, but he who is sensible of the living power of religion, cannot but feel a longing for more substantial things than Emerson and men of his school could give. The Baboo has now steered his course towards Christianity, and it appears from his discourses and sermons that he has an intimate acquaintance with that system. His whole moral being seems to be roused, vivified and invigorated by it, and in the occasional outbursts of his deep feeling, one finds the fire and enthusiasm of Saint Paul. In his last anniversary sermon he has analysed the religious consciousness with the skill and acumen of an acute metaphysician, and the plaintive cry he raises when he comes to notice the utter incapacities of man to work out his salvation, is as touching as it is just. But how is one sorely disappointed that the preacher does not speak one word to dispel the clouds that hang over the soul as he reads the mournful story of its impotency. What, is there no salvation for man! no balm for his wounded soul! no physician in Gilead!"

"If there is no hope for fallen, depraved humanity, of what use are the Baboo's spiritual ministrations? What good will his earnest pleading, his glowing zeal, his disinterested labours effect? His harrowing description of sin and its punishment will only aggravate the misery of the soul. Can he not like the Evangelist in the immortal allegory point to a door where the burden of sin would fall to the ground, and hope dawn on the soul? Unless he does that, he may preach and pray and practice acts of selfdenial and heroism, but, then, he will be acting like some gloomy prophets of old, who had nothing but dismal denunciations to hurl against a depraved race. He speaks indeed of a New Testament economy supplanting an Old Testament dispensation, of a world of light and hope succeeding a world of woe and metaphor, but how can we believe him, since he has no glad tidings to declare? Let him shew us the New Testament economy, the bright world of hope and joy, and we shall also sing with him of the better dispensation and the better land."

"As we remarked above, the present theology of Baboo Keshub Chundra Sen is a reproduction of the Christian theology: the depravity of the human heart is the corner-stone of the dogmatology of the Bible. But the Bible does not merely analyse and unfold man's nature, it does not merely set before his view his depravity, and then bid him cry in despair about it. It points also to a fountain where the guilt could be washed away, to a Saviour who could clothe the soul with righteousness. Whether this teaching is true or false, it is not our province to determine. If it be true, it is fitted to fill the heart with joy. It is a counterpart of the doctrine of human depravity. We wonder why the Baboo Missionary has not adopted it as he has adopted the other."

"Apart from some authoritative declaration to the contrary, neither the material world nor

moral reason or 'spiritual insight' could give us any light on the possibility of salvation without an atonement. It is suicidal as it is unphilosophical to deny a doctrine because men who doubt and disbelieve everything, or at least ought to do so, call it in question."

—A despatch of Sir Robert Napier gives an account of his interview with Prince Kassia of Tigre. We have only room for a brief extract: "His Highness had prepared an entertainment for myself and the officers accompanying me. Breads of different kinds were handed round, with copious supplies of a not very unpleasant liquor made by fermentation from honey. Minstrels were then introduced, and singers who sang their own rude compositions in praise of their guests."

"Just before we took our departure, His Highness sent for his own war cloak, made of the mane of the lion, and armed with a breast-plate of silver. This he placed with his own hands upon me, and one after the other, were given me his sword, spear, shield, and gauntlet, a cheer from the assembled British officers attending each separate gift. His Highness begged me to keep as a memento of his friendship all that he had given, and when I took leave he mounted me on his mule with the request that his favourite should never be ridden by any one except myself."

—*Times of India*: On the request of H. E. Sir Robert Napier, the 5th and 8th N. I. are to embark for Abyssinia without delay. The 8th N. I. will leave Bombay in the transports *Asia* and *Corona* on the 31st instant, and the 5th N. I. will embark at Vingorla in the *Bengal* and *Agamemnon* on April 4th.

At a public meeting held in the Town Hall yesterday, a petition to Parliament was adopted praying that the increased rates of postage which come into operation on the 1st of April may be reconsidered with a view to a continuance of the existing rates. The petition will be circulated and will be for signature at various public places.

—The Director of Public Instruction announces that during the year 1868-69 as an exceptional case, aided Anglo-Vernacular Schools may be allowed to present pupils under Standards I and II of the Revised Rules, who may have passed under these same standards, respectively, or the provisional Revised Rules during 1867-68.

FRIDAY,—MARCH, 27.

—We learn from the *Times of India* that the man who attempted the life of Sir Salar Jung has been sentenced to be beheaded.

—It is officially notified that mails will leave Zoula for Bombay at 5 A. M. on every Tuesday from March 9th, and for Suez every Friday at the same hour.

—Deaths last week 284. By small-pox, 39.

—The following remarks were made by the Rev. Mr. Keer at the Meeting to oppose the enhanced Postage rates:—"He had often been called on to write letters for sick seamen at home and abroad, and had seen the last of their hard earnings go to pay postage. One such letter was given him last Sunday morning in the hospital, too late for the mail, and with too little money to prepay it. A few days before that he wrote and posted a letter for a seaman who had lain there for weeks of months with a broken back, his friends ignorant of his state, and he with no money to send them a single letter. At home he had written and posted letters for the wife to her husband at sea, for the widowed charwoman whose dutiful son had left half of his hard-earned pay, 25 shillings per month, to be drawn by her during his absence. And that increased postage might represent less tea, or bread on the scanty board, or no letter from the absent husband, father, mother, or son. But he would not urge this matter on commercial or pecuniary grounds. Nor should he trouble the meeting with educational reasons why they ought progressively to be having cheaper postage. These had often been well urged at home in connection with both the inland and ocean penny postage, and an advancing civilization. But he deprecated the increased postal rates, on higher—on social and moral grounds. He regarded this as a moral as well as a social and commercial question. The poet Cowper long ago spoke of the blessings diffused by increased facilities for international intercourse, when with no less truth than beauty he said:—

"This genial intercourse and natural aid,
Cheers what were else a universal shade;
Calls nature from her ivy mantled den,
And softens human rockwork into men."
"But the proposal for increasing our postal rates, looked like "softening" men into rock."

work, by petrifying one of the purest, most precious, and highly-valued sources of our social enjoyment. Who that had seen the huge bundle of letters and newspapers distributed to a ship's company on her arrival here, but had shared the intense pleasure produced. Henceforth that enjoyment must be diminished, instead of becoming, under increased facilities for its development by cheaper postage, a source of larger and growing revenue as the penny postage had been at home. Again, next to those powerful religious principles and Divine restraints which they believed all who sought them aright might obtain, there was no more powerful restraint, for many of their seamen especially, than those tender ties and relationships which fostered the social affections."

TELEGRAPHIC NEWS.

LONDON, March 2nd.—In the House of Commons last night a debate took place on the *Alabama* claims.

Lord Stanley defended the course adopted relative to the question of arbitration, and announced that Mr. Seward had suggested the appointment of a general Commission to which all claims might be referred. In reply, he had requested Mr. Seward to put his suggestions into formal shape.

At the same sitting of the House, Major Anson's Committee on the question of employing Indian troops in the Colonies was re-appointed.

Mr. Selater Booth has been appointed to succeed Mr. Hunt, and Mr. Page Wood will be the successor of Lord Cairns in the reconstructed Ministry.

Mr. Honner has been appointed to succeed Mr. Justice Shee.

The *Times* of to-day, referring to telegraphic communication with the East, advocates a guaranteed line from Suez to India.

The King of Prussia has prorogued the Chambers. His Majesty contended in his speech, that it had been his incessant endeavour to preserve and consolidate the peace of Europe.

Baron de Budberg has returned to Paris, and has given assurances of the pacific policy of Prussia.

6th.—The King of Prussia has issued a decree, placing the private fortune of the King of Hanover under sequestration.

In a debate of the French Chambers yesterday, M. Rouher declared that the foreign relations of the Government were excellent, and added that the clouds which began to appear had now been entirely dispelled.

England has announced her adhesion to the International Telegraph Convention of 1865 respecting the lines to India whereby the Tariff for messages is reduced from £5 to £4 per twenty words.

10th.—It is announced that the Prince of Wales will go on a visit to Ireland at Easter for installation as a Knight of the Order of St. Patrick.

The Scotch Reform Bill has been read a second time.

Sir Stafford Northcote has introduced a Bill enabling guaranteed Indian Railways to issue debenture stock.

The French Chambers have passed the Press and Army Contingent Bills almost unanimously.

11th.—In the House of Commons yesterday Mr. Maguire moved that the present condition of Ireland be taken into immediate consideration. He dwelt upon the wrongs and grievances of the country which he thought were analogous to those of Poland.

In reply, Lord Naas declared that the condition of Ireland had greatly improved, and announced that Bills would be introduced for facilitating compensation for the improvement of land by tenants.

The Irish Reform Bill would be brought forward during the first week after the Easter recess. Bills would also be introduced respecting Irish Railways and the Establishment of a Catholic University, but the House would not be asked to legislate relative to the Church establishment during the present Session.

The Debate was subsequently adjourned until Thursday, the 12th inst.

A Customs Commercial Treaty between Austria and the German Confederation has been circulated.

14th.—In yesterday's sitting of the House of Commons, the Debate on Ireland was continued.

The majority of the speakers condemned the endowment of a Catholic University, but declared the Church question to be urgent.

Sir Stafford Northcote made a speech declaring that it was impossible to withdraw the endowment of the Protestant Church.

Mr. Bright delivered an effective speech in which he advocated his plan for adjusting the Church and Land questions.

The London Press of this morning express disappointment at the Debate, and believe no practical result will follow.

Mr. Giffard has been appointed to fill the vacant Vice-Chancellorship.

The Peninsular and Oriental Steam Navigation Company has made a reduction of $\frac{1}{2}$ per cent., on silver freight to India, and $\frac{1}{4}$ per cent. to China.

WASHINGTON, March 1st.—President Johnson has been summoned to appear before the Senate on the 13th instant.

2nd.—The House of Representatives has adopted the Articles of Impeachment against President Johnson for violation of his terms of office and on account of the Army Bills.

WASHINGTON, March 13th.—President Johnson's trial has commenced. The Senate has ordered him to file his reply to the Articles of Impeachment before the 23rd instant.

Miscellany.

--From the *Christian Work*, for February:

"The Rev. Dr. Brown of Aberdeen, has replied to the recent manifesto of the party in the Free Church opposed to union, in a remarkable address. In its closing paragraphs he refers thus to the objections put forward as to having open questions in the United Church:—On what principle did the Original Seceders unite with us? Did they give up the 'Descending Obligation of the Covenant'? No, they told us plainly they held and meant to hold it. Did we then embrace their views on this point? We did not. What then? The Seceders and we holding different views, nevertheless united; and the 'Descending Obligation of the Covenant' became in the Free Church an open question. But have we not plenty of open questions at the present moment in the Free Church? and have we not had them all along? Yes, and of more importance too. Dr. Horatius Bonar, Mr. Andrew Bonar, and Mr. Walter Wood, of Elie, have all published in defence of the pre-millennial advent, while I have published on the opposite side of that question. Have we any difficulty in getting on together in the same Church? None whatever. Oh! but say our friends of the minority, the standards have not decided that question either way. True; but why didn't the Westminster assembly pronounce upon it? It is notorious that it contained a good few pre-millennialists, and that the prolocutor (or moderator) himself, Dr. Twiss, was a pre-millennialist. The reason, beyond all doubt, was simply this, that since they were divided upon it themselves, they resolved just to leave it an open question. And as to the practical dangers which our friends see any open question about the civil magistrate to be fraught with, what has been the experience of our colonial Church? No fewer than seven Presbyterian unions have been effected in our colonies within six years, the first one being the Victorian union in 1856, and the last the New South Wales union in 1865. Has any evil resulted, now, from these seven unions being effected (as they all were) upon the open question principle? No; but much good, as all of them will be ready to tell you; and in conclusion, I confidently expect, that if our negotiations issue in the consummation of the contemplated union, it will be followed by even more happy results; that unmistakable tokens from heaven will set their seal upon it; and that it will diffuse joy and gladness far and wide.—Dr. Rainy, of Edinburgh, has written an able pamphlet in reply to the manifesto."

"Mr. Hammond had held meetings in Dublin for many weeks, both for children and adults. Many of them have been well attended, and much good has been done. He went south also as far as Tralee, and has now passed northward to Belfast. His earnest and striking appeals took a deep hold on those who heard him."

"In the midst of the terrible contest in Paris for the Presbyterian elections, which come off at the end of this month, death has laid its arresting hand upon one who, for years, was the leader of the Rationalistic party. Pastor Athanase Coquerel, senior, was carried off by an attack of paralysis on the 10th of January, at the age of seventy-three. He had exercised the functions of the Pastorate for above fifty years, thirty-seven of which were passed in Paris, where his eloquence, respectability of character, and liberality to the needy gave him a high standing. Of late years his name became a party badge through the political press taking up the cause of his son

against the Paris consistory, who thought it could not consistently re-nominate him to a Paris pulpit on account of his increasingly sceptical views. The sons have greatly outrun their father, and one of them is now on the Voltairian committee."

"It is stated by those who are well able to judge, that evangelization, by means of tracts and conversation, throughout France, is greatly facilitated by the ready response, almost every where, of people who came last year to Paris, and received a book. The person addressed may be for or against the work; but opportunity is given for speaking on a subject which is no longer strange, and a blessing has repeatedly ensued. We also hear that, in various places, Christians are stirred up to attempt more earnest work for their Lord, and have written to Paris for direction. Thus, God is placing the seal of his blessing on unsectarian simple proclamation of his Gospel. Church-parties and controversies are destructive to the work."

"At Basle, M. de Goltz has just published a work on the *Signification universelle de la Bible*. It is a philosophic and learned demonstration of the fact that the Bible everywhere speaks to all, and is suited to all. In the same town has lately appeared the second volume of a remarkable work by M. Auberlen, entitled *La Revelation divine*. The first volume, which was published in 1861, had established the reputation of the author. Building on those epistles of which the authenticity has never been doubted, M. Auberlen had, in a manner, gone back over the stream of the divine revelation, to demonstrate in succession all that is at the present day denied in the New and consequently in the Old Testament; and the success of this judicious method had proved how a few rays of light are sufficient to disperse the whole fog. In this second volume the author discusses the truths which revelation presupposes, and contemplates man as a religious being. But the work is not finished, and unfortunately never will be; for M. Auberlen has been recently removed while still in his youth, from his literary labours, and from the Church's service."

"At Zurich one of the most devoted champions of Christianity is a layman, M. Stutz, Professor of geology in the Swiss Polytechnic School. We had lately a work from him on the agreement of the facts of geology with the biblical narrative of creation. But it is not only on the field of geology that he contends with unbelief. In a book entitled *Les Faits de la Foi*, he passes in review all the questions which now agitate the religious and theological world. This work, a learned one in essence, but popular in form, is chiefly designed to oppose the doctrines professed in the Journal called *La Voix du Temps*, which is conducted by M. Biederman, the leader of the Rationalist party in Zurich. The author shows, in a preliminary discourse that Christianity is not a philosophical system invented by man, but a religion and a work of God. In his second discourse, he shows what a deep difference there is between negative Protestantism and the true Protestantism of the Reformation, and of those Churches which have remained evangelical. In the third, he examines whether the progress of the natural sciences really condemns us to believe no longer in a supernatural divine Christianity. In the fourth, he gives us the history of the aggressions of modern criticism, and shows us how, after having begun by rejecting the New Testament altogether, it has now been forced to go back so far as to recognize the authenticity of several of the most important books. The fifth is specially consecrated to Jesus Christ, and to the proofs of the Evangelical narrative. The sixth is devoted to St. Paul; the seventh to the Apostles' Creed. The work ends with an eloquent appeal to the believing laity respecting the duties they owe the Church under present circumstances."

Böhner, a pastor of Zurich, who is already known by his first work, entitled *Du Materialisme au Point de vue des Sciences naturelles*, has undertaken a second, to be called *Cosmos; bible de la Nature*, of which several instalments have already appeared. If the title reminds us of the great work of M. de Humboldt, the spirit and the aim of this production are of a very different nature. M. de Humboldt, was so unfortunate as to see God nowhere; M. Böhner sees Him and teaches us to see Him everywhere. His pictures of Nature have at once all the exactness of science, all the brilliancy of poetry, and all the seriousness of faith."

"If I now pass from German to French Switzerland, I meet, firstly, with two important works on St. John, one by M. Godet, a professor of

Neuchatel, and the other by M. Astié, a professor at Lausanne.

"The book by M. Gœlet, which is enriched with all that is best and most healthful in the science of Germany, is designed to bring the results of this science within the reach of French readers. There is a remarkable union of science and piety in this work, which has been violently attacked by Rationalists; but to a great number of Christians has supplied a nourishment at once solid and healthy.

"M. Astié's book is above all things pious and edifying; it was originally published without the author's name, and simply inscribed 'by a Christian.' People inquired a long time who this 'Christian' could be; and the great success of the book was perhaps due in some measure to the species of mystery with which it was surrounded. But it is not the less a very valuable work in which we discern science supporting piety, and the able professor of theology behind the humble Christian.

"Besides the above, there is a layman of Neuchatel who has long been applying to the defence of Christianity the resources of a profound erudition in almost all branches of human knowledge. This is M. Rougemont, whose three volumes, *Le Peuple Primitif*, are a complete history of the religions of antiquity studied by the light of the Gospel. He has of late devoted himself principally to the refutation of materialist doctrines on the origin of man, and especial attention has been paid to his pamphlet, *L'homme et le Singe*."

"I pass next to the work by M. Bungener, entitled *St. Paul, sa vie, son œuvre et ses épîtres*. The author has endeavoured to give us at once a striking picture of the great Apostle, and a clear and complete abstract of all the questions on which it bears. Theologians and simple believers have received this work with equal favour; and your Religious Tract Society will shortly publish an English translation of it."

THE NEW SECT OF NAZARENES IN HUNGARY AND AUSTRIA.

From several reliable sources we have received some interesting details respecting a new sect, which is exciting much attention in various parts of the Austrian empire, but particularly in the Hungarian provinces east and west of the river Theiss.

These people have arisen quietly, as a religious body, throughout an extensive district; and have not, till very recently, been known beyond the localities in which they exist. They are now spreading with tolerable rapidity throughout Hungary, and are occasioning much uneasiness amongst the Catholic priests, inasmuch as their views are those of an ultra Protestantism. At present the movement is confined to the poorer classes; but it will probably receive accessions eventually from all ranks of Hungarian society. The new sect resembles the body of Plymouth Brethren more than any other denomination. Its members repudiate the existence of a separate priesthood, and refuse to pay for the support of the Catholic or other clergy. They reverently observe the two ordinances of baptism and the Lord's supper, but have rejected infant baptism. They recognize the diffusion of spiritual gifts amongst all the members of their churches, and hence (like the Plymouth Brethren and the Friends) they permit any brother to preach or exhort in their assemblies. They also encourage their females to exercise the functions of deaconesses and church-helpers; but do not allow them to preach in public, holding strictly to the Apostolic precept, "I suffer not a woman to speak in the church, nor to usurp authority over the man."

In some other respects, as in the latter, they agree with the generality of Protestant bodies, in others they are more peculiar. Thus, they entertain a decided objection to the use of oaths, even judicially, or to the bearing of arms in defence of their country. Like the Friends, they have already suffered persecution for their persistent adherence to those scruples.

Thus, during the late war between Austria and Prussia in June, 1867, one of their members who had been sent on from Vienna to the seat of war, repeatedly refused to fight when ordered to do so. His sword and rifle were strapped to his body, and he was drawn up in the ranks. But on his still continuing passive, the commanding officer ordered the disobedient "Nazarene" to be shot. Immediately after pronouncing the sentence the officer was killed by a cannon-ball, and, amid the confusion and danger which ensued, the poor con-

demned man was providentially rescued, from his impending fate, and consigned to prison. Eventually he was removed to the castle of Komorn, and, we believe, is still detained in that fortress as a convict. Other members of the sect have also suffered fine or imprisonment for noncompliance with military requirements. The comparative absence of toleration in Austria has also pressed heavily on these good people in regard to their assemblies for worship. Many of them have suffered on this account; but their patience and exemplary good conduct as a body have very recently procured for them a large amount of lenient consideration. The special correspondent of the *Times* newspaper (briefly describing the Nazarenes in two paragraphs) states that "all agree that the followers of this new sect are quiet, orderly, sober, and industrious above their neighbours."

They attach the highest importance to the authority of Holy Scripture. Their constant motto, both for doctrine and practice, is "to the Law and to the Testimony." They diligently peruse the Bible in their homes and at their gatherings for worship. It is from this thoroughly scriptural training that they have acquired so strong a resemblance to the Puritans and the advanced evangelical bodies of Protestantism.

Their worship consists partly of reading the Scriptures, partly of singing hymns, and partly of silent prayer, with preaching and vocal supplication at intervals. Much quietude and solemnity characterize their proceedings on these occasions. They appear to dislike meeting in large bodies; but prefer, in general, congregations of from thirty to fifty. Some of their gatherings are, however, much more numerous. Although mainly confined to the rural districts of Hungary, they are now making converts in the cities also; as at Vienna, Buda, Pesth, and Presburg. Some of their adherents have appeared in Switzerland and Bohemia. In general they do not seek proselytes, but cultivate a close and strict communion with their own members. The solemnity of their worship and the manifest piety of their daily life are the sources of their attraction to outsiders.

They somewhat resemble the Moravians in their mode of marriage; but do not, like the latter, have recourse to the drawing of lots. Courtship, in the way common to most other people, is not permitted; that is to say, a brother may not directly accost a sister with a view to inviting her to be his partner for life. But a member, on wishing to marry, is required, in the first instance, to consult the elders of the congregation, who then question of him whether his affections have fixed themselves upon any particular lady. If so, the elders next visit the lady, and make further inquiry as to her own wishes and ideas on the matter. If a union can be arranged satisfactorily to both parties, and if it is deemed likely to be a suitable and congenial one, the marriage is definitely arranged for. The wedding is then celebrated at a meeting for worship; the two parties, kneeling together, receive the imposition of the elders' hands, and publicly declare their mutual union; but enter into no covenant or promise, as it is presumed that their previous baptismal vows have embraced all other obligations necessary in the course of life, so far as sanctity of promise is concerned. The Austrian Government has not as yet fully recognized the legality of this mode of marriage; but the Nazarenes hold it to be both legitimate and scriptural.

In all their other ecclesiastical and social arrangements they seek to follow Scripture implicitly. Thus, when offences arise, or any of their members are known to have done wrong, the elders act on the Divine precept—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. xviii.) This course of procedure is followed in all its stages, if needful, by the Nazarenes. It should be added that their own appellation for their body is merely "Christians" or "Believers in Christ." But the name of Nazarenes is more distinctive, and likely to become their usually recognized denomination.

They evince a somewhat excessive exclusiveness in their demeanour towards other Christians;

but, apart from this weakness, it is unmistakably evident that a wonderful work of God is going on amongst these worthy Hungarian people, and not the less remarkable that it is not associated with the name of any particular preachers; nor is it, indeed, known who originated the sect, or where or whence it first appeared.—*Christian Work for February.*

PASSENGERS SAILED.

Per P. and O. Co.'s Steamer *Baroda*, March 21: For Marseilles.—Lieut. Col. and Mrs. Pirie, Lieut. A. Olivant, Col. M. Ashburner, Mr. F. Shewell, Major and Mrs. Hassard, and Mr. Watson, Mr. Ralli, Mr. Edmund Dalbosset, Major Lambert, and Mr. Sherwood.

For Southampton.—Mrs. Col. Shewell, Rev. C.D. Hamilton, and Mrs. Malcolmson, Mrs. Beale, Dr. Watts, Mr. Heitner, Hon. Stewart Gladstone, Mr. G. Jordan, and Mr. O. M. Dalyell.

For Malta.—Col. A. C. Honner.

For Aden.—Mr. Husson.

For Suez.—Mr. J. R. Henderson and Dr. Watson, Mr. Clark, Captain and Mrs. Finch and Major Woodhouse.

Per Gunga 24th

For Suez.—Mrs. J. Robinson and 2 children, Mr. and Mrs. and Miss Reading, Rev. C. Harding and 4 children, Mr. and Mrs. Fleming and 4 children, Mr. R. B. Armstrong, Mr. J. T. Williams 2 children and 1 native servant, Mr. and Mrs. Hodgson, Mr. J. F. Hoar, Mr. G. A. Corbett, Mr. A. Ramage, and Mr. and Mrs. Stone.

For Trieste.—Mr. and Mrs. Dolitzcher.

DOMESTIC OCCURRENCES.

BIRTHS.

JACOB—March 20th, at Mahableshwar, the wife of Lieut. G. A. Jacob, Staff Corps of a son.

KING—March 23rd, in the Fort, Bombay, the wife of Mr. Charles Joshua King, H. M.'s Customs, of a son.

ELLIS.—At Barisal, Beckergang, on the 13th March 1868, the wife of the Rev. R. J. Ellis of the Baptist Mission, of a daughter.

DEATHS.

MULLEN—March 19th, at Carnac Burder, from injuries received by the explosion of the boiler at the Carnac Iron Works, John Alfred, the beloved son of Mr. and Mrs. Mullen, aged 2 years and 2 months.

BAPTY—March 25th, at Forbes House, Mazagon, Blanche Anne, the beloved daughter of Mr. and Mrs. Bapty, aged 10 months and 6 days.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

The Hon. ALEX. BROWN, Chairman.	
D. ROBERTSON, Esq., Deputy Chairman.	
THOMAS BLANEY, Esq.	Surgeon Major NICOLSON
A. C. BOYD.	Rev. J. PATON.
A. CONNOR, Esq.	A. F. SHEPHERD, Esq.
J. CRUM, Esq.	JOHN SMITH, Esq.
Wm. A. DAVIDSON, R. E.	F. A. SPENCER, Esq.
JOHN MACDONALD, Esq.	N. SPENCER, Senior, Esq.
JOHN MACFARLANE, Esq.	G. RAMSAY WILSON, Esq.
Rev. D. MACPHERSON.	Rev. JOHN WILSON, D. D.
W. NICOL, Esq.	JAMES WINDRAM, Esq.

FORT SCHOOL, 8 HORNBY ROW.

It is the object of this School to provide for pupils of both sexes a systematic and extended course of instruction in all the branches usually taught in first class Educational Establishments. The School is under the Superintendence of Mr. JAMES MACDONALD, lately Head Master of the Western Institution, Edinburgh. Mr. MACDONALD is assisted by Mrs. MACDONALD in the teaching of the girls and of the younger boys.

The Course of Instruction comprises:—

Holy Scripture.	Geography, Political and
English Grammar and	Physical.
Composition.	Map-Drawing.
Writing and Arithmetic.	Algebra and Euclid.
History.	Latin.
Music, Vocal and Instrumental.	
Plain and Fancy Needlework.	

FEES:—First and Second Classes Rs. 5 per Month
Third Class 7½
Fourth and Fifth Classes 10

Four members of a family are charged as three. A separate fee is charged for instruction in music. To complete the education of a child, the institution has adequate provision for the instruction of Pupils as Boarders by Mr. and Mrs. MACDONALD.

Printed and Published for the Proprietor by WILLIAM BROWN, Manager at the Bombay CENTRAL PRESS March 28th, 1868.